Rotation.—Heald states that mixed and overlapping rotations were found in Meifa and Asfal al 'Ain but, from careful enquiries, the following appeared to be the most popular:—Lucerne two years, followed by millet and the fourth year tobacco. If tobacco was not sown, the land was planted with another variety of millet. In some villages where lucerne was not grown, the rotation simply included tobacco and millet with sesame the third year. 242

In the Wadi Maseila the fields are constantly changed. One year a certain part of the wadi bed will be cultivated, stick huts and erections for drawing up the water built, and when the crop is harvested the Beduins move on elsewhere, returning again another season. Thus we frequently passed remains of cultivation, disused mud aqueducts and tumbled-down huts.

Diseases.—Heald states, "Excepting for the caterpillar attacking the young millet and tobacco, the crops were remarkably free from pests and disease; I carefully searched for stem borer in the millet but could find none, and also for the scale in the few citrus trees."

Trees and other vegetation of economic importance.

The *'elb* (*Sidr. Zizyphus Spina-Christi*, L.) has many uses. Apart from its blossoms, which are said to give the good taste to the Du'an honey, its fruit called *dōm* is eaten extensively by the Beduins when dates are lacking. The beams, pillars and doors of Hadhramaut houses are made from the timber, and the supply and carriage of the trunks give much employment to the Beduins. It also supplies good firewood. It is a fodder tree, and the leaves are also used as a substitute for soap. 137 262 313 242 [383]

Sār, a palm tree (*Hyphaene thebaica* (L.) Mart.), from which the Beduins gather the leaves called *sāf* for transport to the towns, where they are made into mats, baskets, country string, etc. A popular drink called *nebidh* is also procured from this tree. 137 314 285 272

The long-thorned *sumr* (*Acacia spirocarpa* Hochst.) is perhaps the commonest tree in the Hadhramaut. It is a popular fodder for camels and is likewise eaten by goats. It supplies good firewood and a substance taken from the roots called *futukh* is used by fishermen for greasing their lines in order to make them strong. Another thorny tree, the *geradh* (*Acacia senegal* Willd.), is also a common fodder. Its leaves are used for tanning skins and it is said that the Beduins make a drink from them which they liken to tea. 137 246 314 382 272

The *musht* tree (*Grewia erythraea* Schweinf.), is used extensively for firewood and camel fodder. The leaves of the *ariata* tree (*Conocarpus erectus* Jacq.), which grows in the Wadi Maseila where it sometimes reaches a height of 50 to 70 feet, are dried for fodder, and the timber probably has its economic uses. I was told in Tarim of a large tree growing in Wadi Maseila the strong wood of which is used by carpenters; this may have been the *ariata*. 137 314 246 372

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tirelessness as in the heavier labour connected with shipping. They also make all the matting bags, baskets and coverings required for the packing of cloves.

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"The Mahibiri community possesses its own mosque and burial ground in Zanzibar. In religious views they differ from the Oman Arab by adherence to the Sunni belief."

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My friend, Mr. G. H. Shelswell-White, has written a long and detailed account of the Hadhramis in Zanzibar which has been forwarded by the Zanzibar Government. He begins his note with

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a historical introduction and after touching on the earliest times already covered above, proceeds as follows, quoting Dr. Krapf (*Travels in Eastern Africa*, 1860).

> "Among the most important phenomena in the early history of Eastern Africa must have been the intercourse kept up with it by the inhabitants of the Arabian sea-board. The southern coast of Arabia must from the earliest period have been necessarily connected with Eastern Africa by the wants of its inhabitants. From Eastern Africa the Arab of the coast derived his corn, his rice, his Durra, his wood, his ivory and especially his slaves."

Although, as has already been stated, there appear to be few specific references to the Hadhramis, their connexion with East Africa must have been at least as intimate and as long-standing as that of any of the other inhabitants of Arabia. Zanzibar Had-

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hramis, indeed, claim that their ancestors were the pioneers of colonization in East Africa, although according to the Chronicles of Kilwa the first Arab settlers were the Ammu Zeid, the followers of Zeid, son of Hussein, great-grandson of the Prophet. The Hadhramis also claim to have been responsible for the spread of the Sunni sect in these regions.[1]

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Throughout their long connexion with East Africa, the Hadhramis doubtless took a large share in the great slave trade in regard to which the Report of the Select Committee on the Slave Trade of the East Coast of Africa, 1871, stated :—

> "The whole slave trade by sea, whether for the supply of the Sultan's African dominions or the markets in Arabia and Persia, is carried on by Arabs from Muscat and other parts of the Arabian Coast."

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[1] Remembering the South Arabian states of the "Waqt al Jahiliya," the claim to pioneership is justified. I have seen a reference to the conversion of the East African Coast at a very early date, but on this subject see Guillain, Vol. I, p. 161, and my *Zanzibar*, p. 77.

It must be remembered that according to Masudi the Hadhramaut was still Ibadhi in A.D. 944 and until Al Muhajir's descendants established themselves, the country was always backsliding.

The Hadhrami has never been a too exacting missionary abroad, which is probably one reason why he gets on so well.

The Ammu Zeid were of course Shiites and the Zeidis still rule in Yemen.

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frenzy on religious matters, and ever ready to accuse any one, whose actions are not readily explained, of being an infidel, are apt to be rather slack in their devotions. Some even shirk their prayers at sunset, when such exercises are obligatory. Much of this attitude, however, has to do with their turbulent mode of life and illiteracy, for the most nonchalant are always ready to "fall in" behind any man who has the gift of prayer and follow his attitude and genuflexions, giving the responses with devout accuracy and attention. As to the religious self-denial with which they observe the fast of Ramadan (refusing to avail themselves of the exemption extended by the Koran to all travellers, sick persons, &c.) their austerity would shame more civilized Mussulmans.'

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Products and Industries

The products of this region are so similar to those of the Yemen that they need no special treatment; and the crops are referred to in detail in the section on climate. The staple food-stuff of the country is either *dhura* or *dukhn*. Of *dhura* there are two chief varieties: white and red. The staple fodder for animals is, universally, the stalks and leaves of *dhura* and *dukhn*. As to the native industries they are not of any great importance, but attention may be called to the following:

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Boat-building is carried on to a limited extent. Though a very great number of native craft of very varied type ply in Aden harbour and around the coast of this district, only 'jolly-boats' are built at Aden; they are after the model of an English rowing-boat, with heavier and stronger frames, and of very rough workmanship. Mat-making and string-making are carried on chiefly in the neighbourhood of Aden. Dry leaves of the *dom* and date-palms are imported from the ports of the Dankali and from Musawwa', and are manufactured into mats. String is also made by twisting the leaves together with the hand; this is called 'Aden string'. To make mats the leaves are divided into small strips, which are plaited into a ribbon three or four inches wide and of great length. The ribbon is stitched or spliced spirally into a cylindrical shape, the circumference representing the required breadth, and the axis the necessary length; this hollow cylinder is then cut down with a knife parallel to the axis, and the broken edges are bound. Somali women are exceedingly expert in the manufacture of such mats, which are in great request for sleeping purposes. The coarser kinds are largely used for the construction of sheds and the roofing of houses. Plates, baskets, sacks, and many other articles are made of such strips of matting.

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